

**SHAMBHUNATH INSTITUTE OF PHARMACY,
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**LECTURE NOTES
ON**

HUMAN VALUES AND PROFESSIONAL ETHICS

UNIT -III

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BY

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MODULE III

We are naturally a part of a family that includes father, mother, brother, sisters, etc...

Thereafter we also have friends and colleagues with whom we frequently interact and they also play a significant role in our lives.

HARMONY IN THE FAMILY

Relationship exists between the self and the other self.

(i) It is not possible to create the relationships that are existent in a family; we are naturally born into those relationships.

(ii) So we are embedded in relationships, & all that we need to do is to recognize them and understand them.

(iii) Self ("I") has feelings in a relationship and these feelings are between one "I" and another "I".

(iv) Recognizing and fulfilling these feelings lead to mutual happiness in a relationship and hence the harmony in the family.

Thus relationships in a family or in a society are not created, they are just present, we can understand these relationships and based upon this understanding, it will be natural to have right feelings (values) in these relationships. Mutual fulfillment is the natural outcome of a relation correctly recognized and lived.

So starting from our family and including our teachers, friends and all the different social relationships (such as the relationship with the washer man, the shopkeeper, the maid or the helper in the house); each one of us is born and lives in such relationships and this becomes an indivisible part of our living.

These relationships are a reality of our life for each one of us.

VALUES IN HUMAN – HUMAN RELATIONSHIPS

In a relationship we need feelings to be fulfilled and also the right understanding to avoid frequent disputes.

These feelings are definite and these feelings are the values in a relationship.

If we are not able to understand the feelings, we face problems and we feel unable to satisfy others and this poses uneasiness in ourselves.

VALUES IN RELATIONSHIPS

- 1) Trust (Vishvasa)
- 2) Respect (Sammana)
- 3) Affection (Sneha)
- 4) Care (Mamta)
- 5) Guidance (Vatsalya)
- 6) Reverence (Shraddha)
- 7) Glory (Gaurava)
- 8) Gratitude (Kritayagata)
- 9) Love (Prema)

We have to verify these values at the level of our natural acceptance and then try to live accordingly to realize mutual fulfillment.

Trust (Vishvasa):

The feeling of trust in a relationship is defined as: - “To be assured that each human being inherently wants oneself and the other to be happy and prosperous.”

We feel assured of the other person when we are sure that the other wants to work for my happiness and prosperity.

Whenever “I” feel that the other person will deny my happiness and/or prosperity, “I” am afraid of that person.

When we are assured that the other person is for my happiness and prosperity, I have trust in that person. When this is doubted, I lack the trust and it becomes the source of fear.

Difference between Intention and Competence:

Intention is what one aspires for (natural acceptance) and competence is the ability to fulfill the aspiration.

If we are judging ourselves we are judging on the basis of our intention whereas when we are judging others, we are judging them on the basis of their competence.

We find that when we look at our intention, we are sure of it, but we are not sure of the others intention.

We trust our own intention while we are not ready to trust the intention of others.

Thus we can see that our competence and the others competence is usually lacking and it is because of this that sometimes we fail to make the others happy and sometimes the others fail to make us happy.

However because we are unaware of the others intentions, because we do not understand it, we begin to doubt the intention of others and fail to see that it is actually their competence that is lacking and if we start making assumptions and doubting the others intentions; the relationship crumbles at that point.

For example: If you are walking in your college campus and your close friend walks by from the other direction, you look at him and smile but he barely notices you and keeps walking with his head down. You feel angry and disappointed that he did not acknowledge your presence. You tend to assume that he wants to ignore you. Later on you find out that he was disturbed since he had lost his wallet. You immediately feel alright and you are not angry anymore. Here you doubted your friend's intention, it is not that he intended to or wanted to ignore you; only that he was preoccupied with something else. When you found out that he had lost his wallet, you immediately realize that it was not his intention to ignore you only his competence was lacking at that moment.

In all our relationships trust is the foundation. A relationship without trust results in opposition, the lack of trust is what ultimately leads to extreme situations like war. This trust is called the Foundation Value or "Aadhar Mulaya".

To be assured of the other at all times is the feeling of trust in a relationship.

It is always important to be able to distinguish between the intention (wanting to) and the competence (the ability to do so). The intention of the other is always to make us happy, just like we always have the intention of making the others happy.

However ours as well as the others competence is lacking, for which we have to accept responsibility to improve and to work towards having the right understanding for this improvement.

Respect (Sammana):

Respect means 'Right Evaluation', i.e. to be evaluated as 'I' am. However people make mistakes in evaluating us in the following three ways: -

1) Over Evaluation (Adhi- Mulyana): To evaluate more than what one is. Example if your father says in front of some guests, "My son is the greatest scholar in India." This makes you feel uncomfortable.

2) Under Evaluation (Ava- Mulyana): To evaluate less than what one is. Example if your father says, “My son is the laziest person in India.” This again makes you feel uncomfortable.

3) Otherwise Evaluation (A- Mulyana): To evaluate otherwise than what one is. Example if your father says, “You Donkey.” This is evaluating you otherwise as you are a human being and not something else.

We can see that any kind of over, under or otherwise evaluation makes us uncomfortable, we find it unacceptable and feel disrespected.

Thus respect means to rightly evaluate. We also have many different notions about respect that we currently hold as individuals and as a society.

For example:- Saluting someone is a way of respecting someone today. We even fire guns in the air after the death of dignitaries; as a mark of respect. We take care of our clothing, we dress up, we buy fancy cell phones, etc... and hence a whole lot of things are going on in search for respect.

When we are able to see that the other is similar to me, we are able to recognize the feeling of respect in the relationship. If we are not, we either hold ourselves, more or less than the other and this only leads to differentiation.

Thus respect is possible when at the level of ‘I’, we can see that the other is similar to me, We both want to be happy, our program of action is the same, and our potential at the level of ‘I’ is the same.

Difference between Respect and Differentiation:

Instead of respect meaning right evaluation and similarity, we have made it into a form of differentiation

We can notice that most of the problems in relationships manifest/ have manifested due to this kind of differentiation.

We know that these problems have led to mass demonstrations, protests and social movements by people around the world since this kind of differentiation or discrimination is not acceptable to them. Examples of such discrimination include:

a) Differentiation on the basis of sex/gender: We have the issue of women’s rights and women protesting and demanding for equality in education, in jobs and in people’s representation.

b) Differentiation based on race: There are many movements against racial discrimination, and demands for equality, such discrimination leads to people living in fear of such racism, racist attacks, casticism and discrimination.

c) Differentiation based on age: We hear of protests and movements demanding for equal rights for children, on the one hand and for rights for elderly people on the other. The problem of generation gap is often talked about.

d) Differentiation based on wealth: Not understanding the need for physical facilities; working for wealth to fetch respect has led to class struggle and movements to do away with class differentiation.

e) Differentiation based on post: If someone does not get or qualify for a post, they end up feeling that they will not get the respect in the society.

f) Differentiation based on –isms: We are all quite aware of this differentiation on the basis of different thought systems. Communism (Equality of money) always seems to be at war with Capitalism (Private Owner).

g) Differentiation based on sects: We have ended up making countless religions and sects; and each sect has its own movement to ensure that there is no discrimination against people of their belief. There are demands for special provisions in jobs and in education based on religions and sects.

Justice (Nyaya):

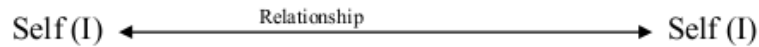
Justice is the recognition of values (the definite feelings) in a relationship, their fulfillment, the right evaluation of the fulfillment resulting in mutual happiness (Ubhay-tripti).

Thus there are four elements of justice: Recognition of values, fulfillment, evaluation and mutual happiness. When all the above four are ensured; justice is ensured.

Justice is essential in all relationships; be it with the small kid in your house, your grandfather, the maid in your house, your fast friends or your distant relatives.

We need to grow up in relationships to ensure continuity of justice in all our relationships.

We seldom evaluate how just we are in our interactions; we see partitions of houses, enmity in relationships. All these are the result of injustice that starts in a relationship at some point of time.



Recognize the values (feelings) in a relationship (feelings are definite)



Fulfillment of values (Feelings)



Evaluate the fulfillment of values



Mutual Happiness (Ubhay-Triпти)

PROCESS OF ENSURING JUSTICE

Undivided Society (Akhanda Samaja) (Feeling of being related to every human being):

The feeling of being related to every human being leads to our participation in an undivided society (Akhanda Samaja).

With the understanding of values in human relationships we are able to recognize the connectedness with every individual correctly and fulfill it.

Justice (recognition of feelings in relationships, its fulfillment and evaluation leading to mutual happiness) starts from family and slowly expands to the world family.

Harmony in Society from family order to world family order:

Family is the first place to understand our relationships, recognize the feelings in these relationships live according to these relationships and attain mutual happiness.

As we understand that relationships exist between self and other self, we can see that relationships are not limited in the family but extend to include all human beings.

Our natural acceptance is to feel related to everyone.

We find that in reality we not only want ourselves to be happy but also want to make others happy, even beyond our family (i.e. the society in which we live).

Who so ever comes in contact with us our natural acceptance is to be in harmony; to co-exist with them.

We feel relaxed when we are with people who we feel related to us and we enjoy a feeling of assurance and trust when we live in this social web.

Harmony in the family is the building block for harmony in the society, harmony in the society leads to an undivided society when we feel related with each and every human being.

Our natural acceptance however is for relatedness with all and we can naturally expand into the world family. This is the basis of an undivided society (Akhanda Samaja) i.e. a feeling of relatedness with all.

If we understand and become aware of the harmony at this level in our living, we should try to improve our responsibility and participation in it.

Identification of the Human Goal:

For the fulfillment of the basic aspirations of all human beings in the society, the following human goals must necessarily be achieved. This will be conducive to the fulfillment at the individual level as well as sustainable peace and harmony in the society.